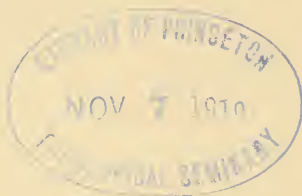


APPLIED RELIGIOUS PSYCHOLOGY

JAMES B. ANDERSON

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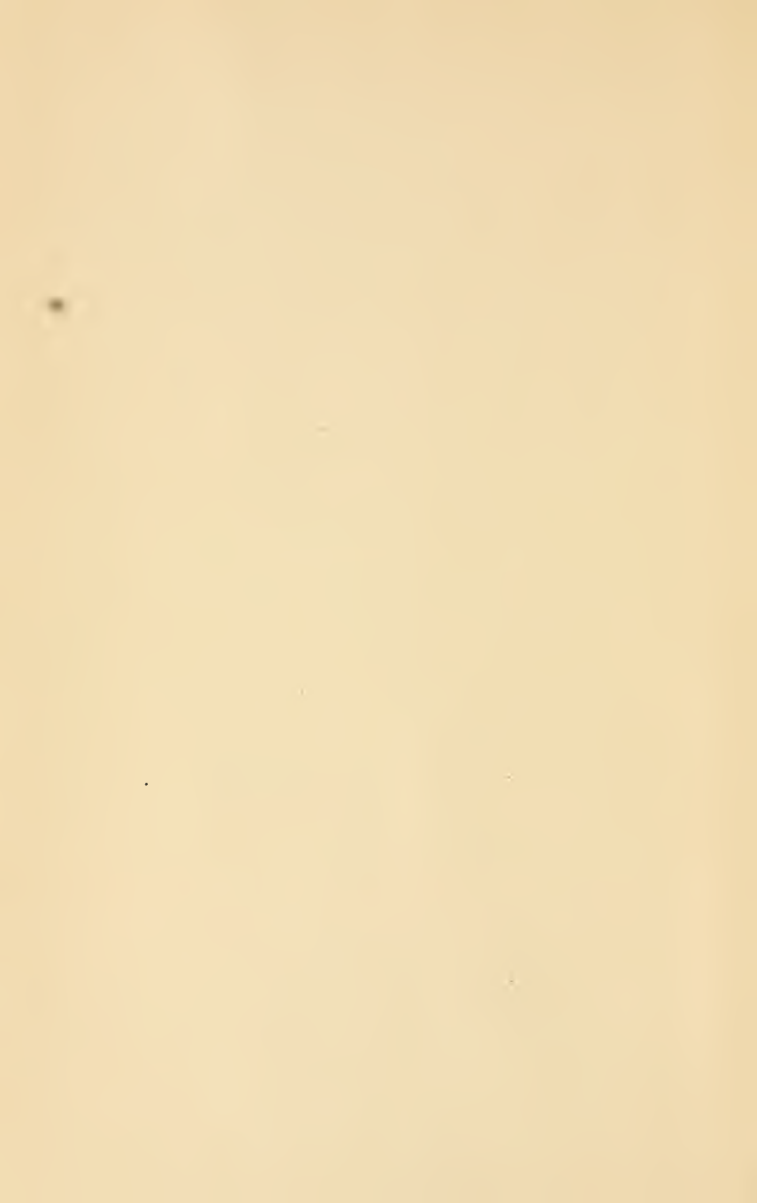
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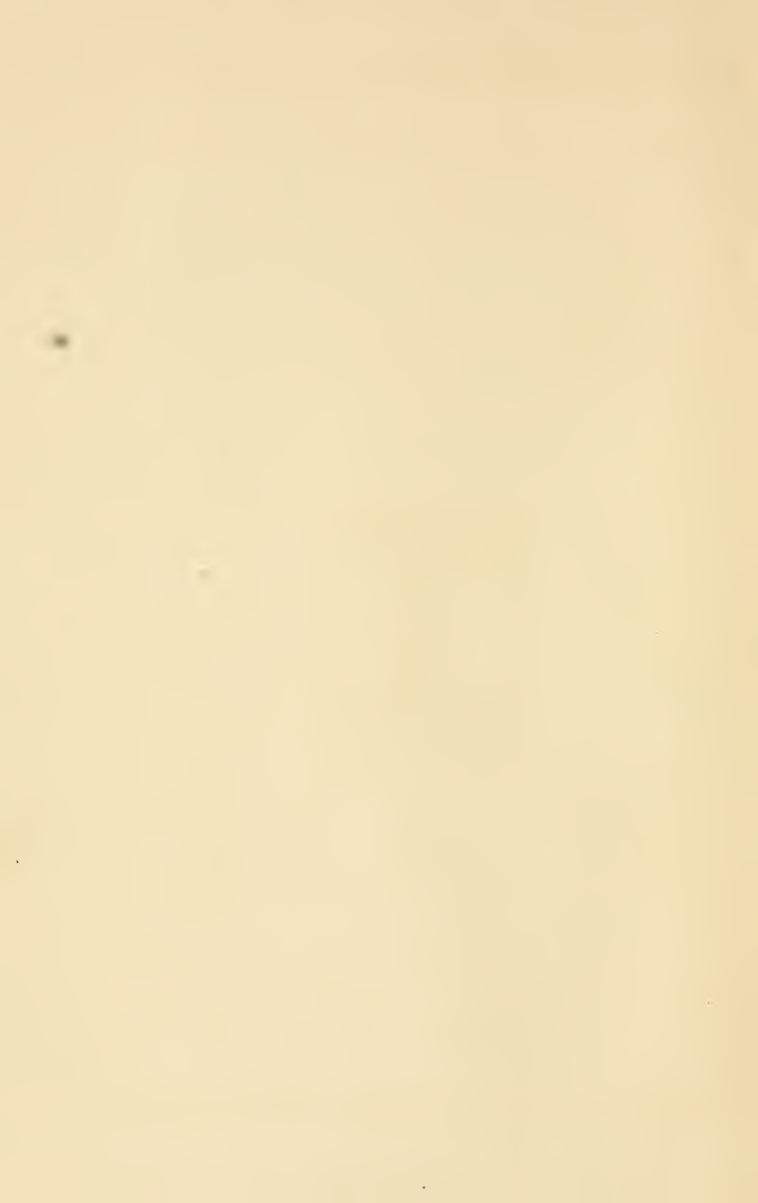
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APPLIED RELIGIOUS
PSYCHOLOGY

BY

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Libr of relig. thought.



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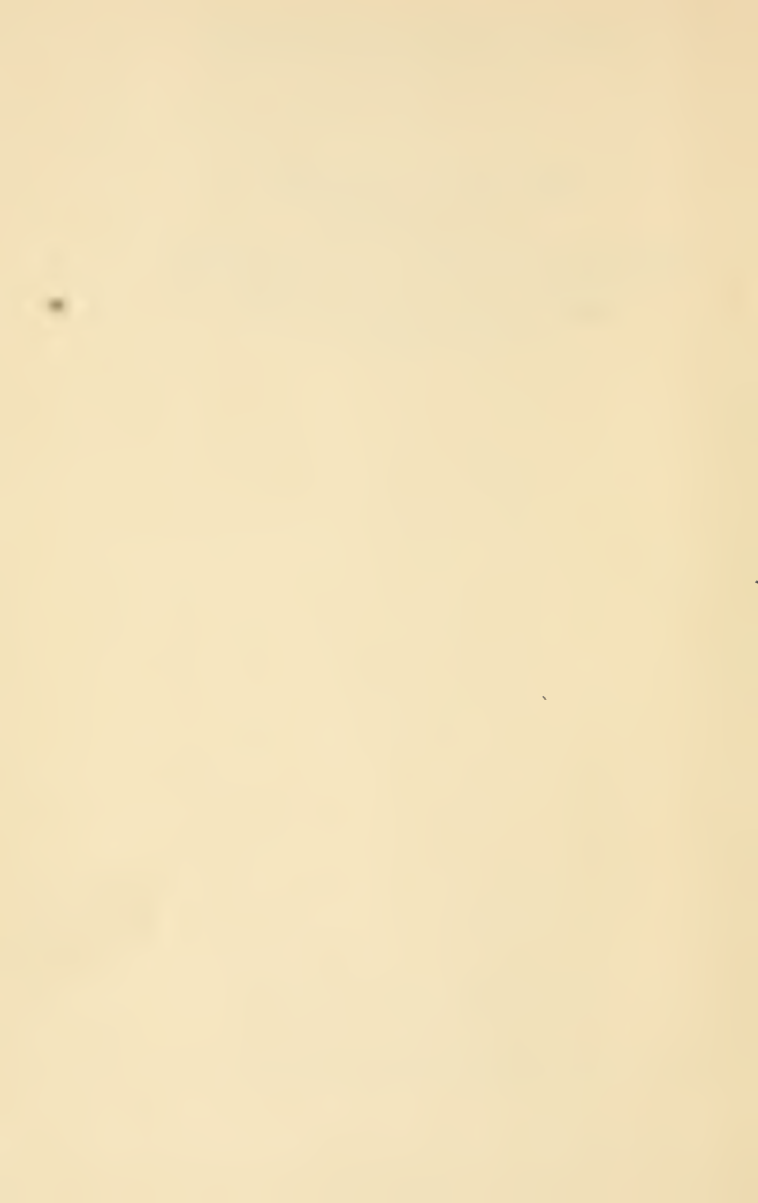
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THIS WORK IS DEDICATED
TO MY PARENTS

REVEREND AND MRS. J. P. ANDERSON

WHOSE LIVES ARE BEING SPENT
IN HIS SERVICE



PREFACE

IN dealing with topics of this character it should be remembered that psychology is tentative in many of its views. No one claims that it is final nor that the position which it takes on many points is unassailable. As a science it deals only with human consciousness and in considering subjects of this character it leaves a vast field untouched. It makes no attempt to express itself with reference to the conditions and factors of the mind as separate from the physical body. It deals only with the mind as it exists in connection with a neural basis. It has no expression to give regarding the Divine except as human consciousness conceives of it. Any question of this sort is beyond its field. This is the territory of the Philosophy of Religion. While these limitations of psychology must be constantly kept in mind this does not destroy the fact that, as it is the science of consciousness, it is capable of throwing the searchlight on many a phenomenon of religion which before has been cloudy and vague. Altho there are many facts in religious consciousness which it clarifies, we must continually bear in mind

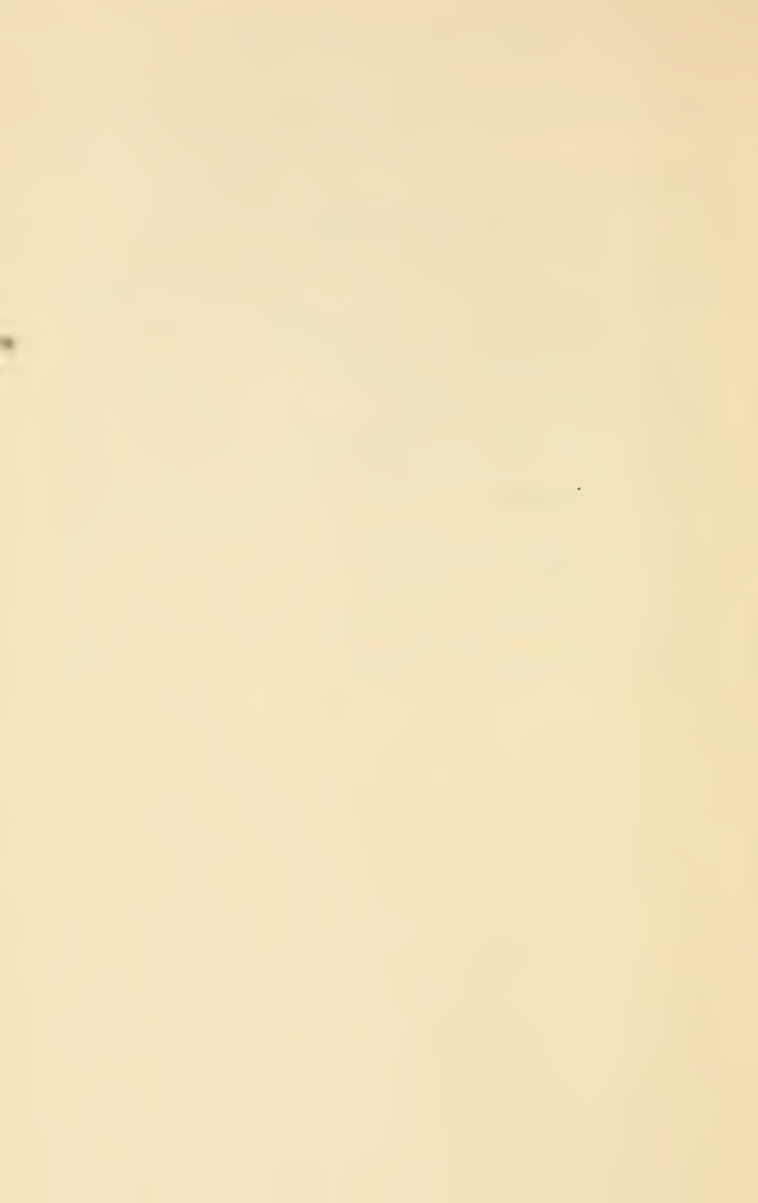
that there is a realm beyond its sphere which is still unexplainable and mystical.

The purpose of this dissertation is to attempt to mention some of the psychological truths with reference to their religious application. We shall not follow the usual course of a discussion of the Psychology of Religion but, nevertheless, will mention many points which come under that field of consideration. We shall attempt to be practical and non-technical in presentation, brief and direct in approach and at the same time we desire that the reader shall find the work not only interesting but helpful.

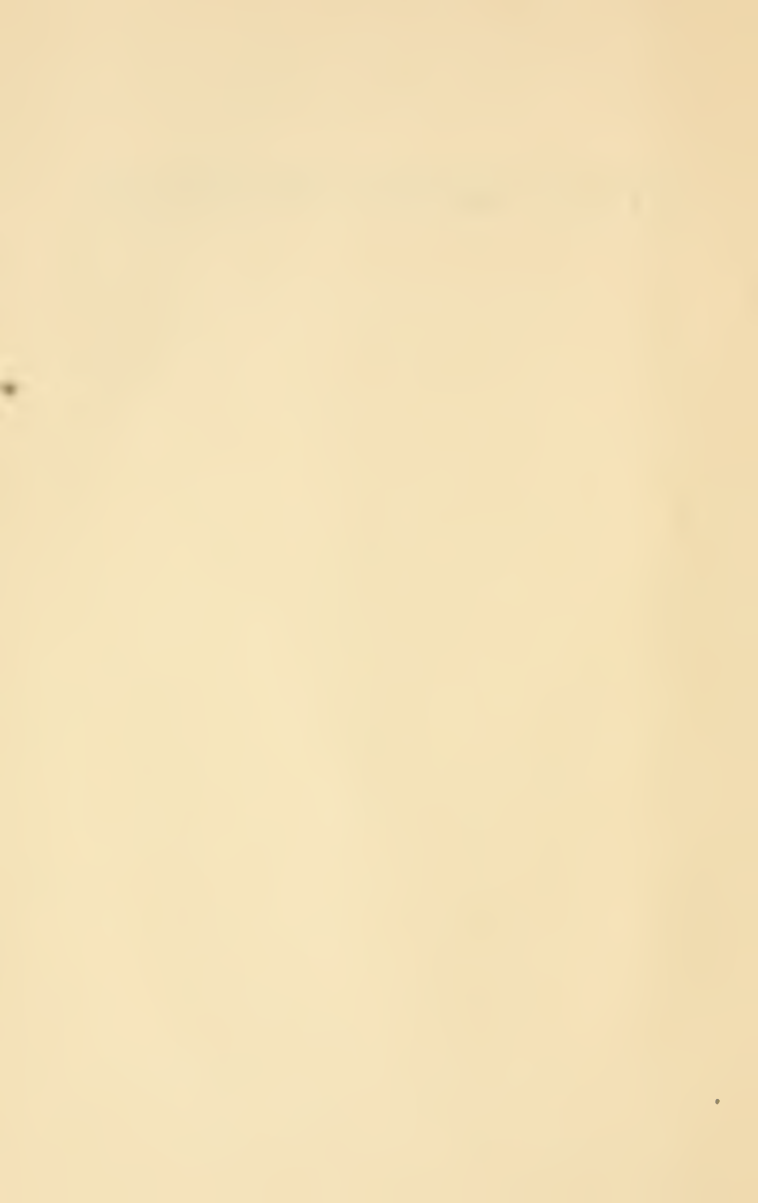
JAMES B. ANDERSON.

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APPLIED RELIGIOUS PSYCHOLOGY



APPLIED RELIGIOUS PSYCHOLOGY

CHAPTER I

PSYCHOLOGY OF TEMPTATION

TEMPTATION in its working principles follows much the same general laws as we find prevailing in other phases of mental life. In stating certain fundamentals which will aid in meeting and conquering a suggestion or situation which is wrong in the religious sense we find the same principles applicable also in the case of a business man who would eradicate a certain practice which he believes is destroying his patronage. The mental machinery is much the same in either case, the material only being different. It is worthy of note that Christ's way of meeting temptation agrees with that suggested by the science of psychology. We, of to-day, can read psychological truths into His temptation and manner of dealing with the questions which He had to answer.

We shall attempt to point out five principles each of them as valid to-day as in the First Century because each is built on a fundamental characteristic of consciousness. The adoption of these suggestions which psychology has to offer will greatly increase the chances of success.

The first suggestion is to resist immediately. If one should discover that there was poison in the body which had been taken by mistake, time would be considered precious. An antidote would be discovered and given as quickly as possible. The reason is that the poison works on the tissues of the body and its disastrous effect is known. The same is true of that even tho we do not often realize it. That works on the neurones of the brain just as definitely as poison works on the tissues of the body. Just because that is subtle and its physical effects are not as easily seen does not deny the fact. Consciousness leaves its path on the brain just as definitely as a pencil leaves its mark on a sheet of paper.

We often attempt a compromise, we often dally with thots when we know they are wrong. Both of these practices are dangerous and liable to lead to disastrous results. In many instances we do what we want to and fix the reason, excuse it should be termed, up afterwards. These practices are weak and inconsistent and eventually lead to the destruction of all that is good in personality.

The second suggestion in the meeting of temptation is to resist not directly but indirectly. That is, do not fight the thot which you recognize is leading you off directly by saying, I will not do so and so, but resist by substitution. A child was once attracted by the color of a flower and attempted to pull it. The mother said, "Don't pull that flower," and kept repeating the command but the child persisted. Another lady sitting near made a suggestion which remedied the difficulty. She noticed a ball with bright colors which the child had not seen and brought this into his consciousness, and when this was done the temptation to pull the rose was gone. Putting "*not*" in front of a word does not change the focus of consciousness sufficiently. We say, "I will not steal," but the focus is not shifted as it is if we say, "I will pay my debts." Imagine a creamery called, The Not Impure Creamery. Another situation which should be recognized is that the positive seems to make a stronger appeal mentally than the negative. In temptation we should not stop on the critical point but transform it by passing to a higher level and the temptation will have ceased. The longer we hold a thot in mind the greater the liability of its being recalled at some future time. Also the more likelihood that it will terminate in action. Dr. Van Dyke says, "The best rose bush is not that which bears the fewest thorns but that

which bears the finest roses." Some Christians concentrate their minds on keeping back the thorns and their roses never mature. Some people think of what they are not going to do so much that what they can do never gets into consciousness. Christ met His temptation by quoting Scripture which presented a high plane of thot and led His mind away from the lower level which had been suggested.

A third principle might be expressed in the following manner: "In times of peace prepare for war." We see a very apt illustration of this in the temptation of Christ. In the quiet years spent in Nazareth when we are inclined to think He did nothing because we have no records of His activity, one pursuit which must have been followed very diligently was that of studying the Scriptures. In His temptation we find evidence that His mind was a storehouse of information. Scripture is not the only antidote for sin but it is the best because it presents a high level of thot and we are thereby drawn further from the viewpoint of sin. Any hobby which makes an appeal to the individual may also be used—mechanics, sports, music, mathematics and the like, depending upon the interests of the individual. The main prerequisite is that the mind shall have ready an attractive line of thot which has little or no connection with the thot from which we are trying to

escape. Germany's terrific onslaughts against the Allies during the earlier part of the war seemed one-sided. This was due to the fact that Germany had spent years in preparation while her enemies were lacking in this. So the mind which in times of peace is filled with ideals and thots of the right sort is prepared for a struggle when it comes. This principle is related to the psychology of memory systems which is that the individual have as many associations as possible with the fact he wishes to be able to recall, thus strengthening memory. So a thot to be kept in consciousness must have a number of associations grouped around it. These should find a personal setting in the experience of the individual himself.

We make a mistake often in thinking we fail or succeed in resisting the temptation at the time it occurs. Christ succeeded on the Cross because He was a victor in Gethsemane. Every physical cross is preceded by a mental cross and this is the critical point. A man walks down the street and upon meeting another man pulls a gun and kills him. This is the physical act of murder but it was preceded by a series of mental pictures; these having started with some thot and associations having been gradually built up around it. This mental phenomenon which came first was the real cause. Our trains of mental thot are so subtle that we minimize them in comparison with the

physical but the mental is the vital. This is a fundamental of Psychology.

A fourth principle relates to the condition of the physical body. Psychology has proven in many and varied situations the intimate connection which exists between the mental and the physical. In some instances the mental will affect the physical, for example, if one is angry with another and eats a meal there is little doubt but that the secretions of the digestive organs are thrown out of balance and a disturbed physical condition is the result. On the other hand, if the food one has taken is such as to cause mal-digestion it will tend to affect the mental. Many a doubt or discouragement is due to a physical cause. We are more likely to fail in temptation if our bodies are in a depleted physical condition. Saturday nights present a series of tragedies in temptations not overcome and one of the reasons for this is the unusual condition of fatigue coupled with the let-down feeling which comes with the realization that the week's work is done. A machine if it is liable to be subjected to an extra strain, should be put in a first-class condition. So the mind, if it is to withstand temptation with the highest efficiency possible, must be supported by a healthy, powerful body.

The fifth instance is a recognition of the mental steps in a fall or an uplift. The steps are the

same, the outcome being determined by the content of the mind. The steps as they have been given are: a look, a picture, a fascination, a fall, or, a look, a picture, a fascination and an uplift. A look consists in the thot entering the mind; it may have been presented by any of the various means of communication. A picture is this look surrounded by associations and amplified from the personal experience of the individual. This process requires that the look shall be harbored in consciousness and in some cases it may take considerable time for the construction of the picture. Before long our minds get to the condition where we like to play with this mental picture. And when we reach this we are passing to the third stage which is that of fascination. This stage is more highly colored by an emotional condition of mind and it soon reaches the point of development where we feel that the picture has a pulling power and finally that we are slaves to it. From this point it is only a short distance until we come to the fourth stage which is a fall or an uplift. By this time the picture which was mental has been transformed into motor terms and the act has been committed.

Two facts should be remembered in the four processes which have just been described. First, they all take place in the mind of the individual. The look has a slight sensory basis but its recep-

tion into the mind depends on the "set" or the general attitude assumed by the person himself. The picture is altogether associational or mental as well as the fascination. Both of these have a coloring peculiar to the individual's own interests and experiences. The fall or uplift is partly mental and partly motor or actional but it is essentially mental as we know a motor action of this type cannot appear without a conscious basis at one time or another.

These four steps might be outlined in different terms. We could speak of them as first, sensational; second, associational; third, emotional; and fourth, motor. We are only partly responsible for the sensational, that is, we cannot keep all evil thots or impressions out of the mind but we are responsible for harboring them. And we are most certainly responsible for the associational, emotional and motor states of consciousness. The safest place to stop the line of thot which is wrong is between the look and the picture or between the sensational and the associational. If we let it go beyond this we put ourselves in a dangerous condition which is very likely to terminate in downfall.

Temptation is more mental than we are often led to suppose. But the mental background, as it is often called, of action is coming to receive more emphasis as psychology becomes more defi-

nite in its inquiries and results. The development of religion, also, has perhaps thru another avenue of approach, arrived at much the same conclusions. The topics of sermons in earlier years were directed more along the physical and motor basis of Christianity while those of more recent years place a greater emphasis on the mental which we now recognize precedes the motor. Many questions which were formerly looked on as, in the main, physical, we find to-day are fundamentally mental. It is of course natural that we should see the physical first but that is no reason why we should stop there when the mental appears. If we recognize and develop the mental, we will thereby govern the physical which is subordinate.

In addition to the recognition that temptation is essentially mental, another factor should be remembered, namely, that the mental process is one whose development is slow. Often we are not conscious of any change unless some unusual situation or experience serves as a check causing us to compare a previous mental state with the present. This applies to thots of a lower as well as of a higher character. To illustrate, a boy comes home from school and is asked what he has learned to-day and he answers, "Nothing." Day after day he might feel like giving the same answer. But some situation recalls his condition a

year ago and brings out a comparison with that of to-day and he realizes that great progress has been made. These changes are so slow that we often fail to realize that they take place. If we would only recognize the power of the mind in the formation of personality we would realize that

“We men of earth have here
The stuff of Paradise.
We need no other thing
To build the stairs into the unfilled.
No other ivory for the doors,
No other marble for the floors,
No other cedar for the beam and dome
Of man’s immortal dream.
Here on the paths of every day
Here on the common human way
Is all the busy gods would take
To make New *Edens*.
Ours the stuff sublime
To build eternity in time.”

CHAPTER II

PSYCHOLOGY OF PRAYER

THE question of whether thot can be transferred from one mind to another without the means of conversation or signs of some sort is a question on which psychology has as yet no answer to give. This question of mental telepathy has been experimented with in a meagre and unsatisfactory way. The test was made on numbers and thots such as these are not so likely to be transferred as those which have an emotional background. The experiments up to the present cover a very narrow field, especially for such a mental phenomenon, hence their results must be looked upon as uncertain. Again, when we consider the vagueness of our knowledge regarding emotions together with the difficulty of creating emotions in such a setting as a laboratory, we see additional reasons why a conclusion cannot as yet be given. Psychology in its present state dare not say that transfer of this sort is impossible because it has as yet no positive answer to give.

Considered from the standpoint of individual

consciousness, prayer is valuable in four ways which we shall attempt to develop. All of these facts have been proven many times in a scientific way. Each expresses a cardinal religious belief found in the doctrines of all Christian churches. We shall attempt to express these principles in their psychological settings.

In the first place, prayer is non-egotistical. In real prayer the mind of the individual is in a social atmosphere. The thots are stated largely in terms of social consciousness. The individual may be thinking of himself but the emphasis is on the fact that he is a member of a group which is composed of many individuals of much the same mental tendencies. In other words the focus of consciousness is largely outside the person himself. His thots are not wholly self-centered. An experiment in psychology verifies the value of this mental attitude. Every one realizes it from the experiences of everyday living. In the target experiment where the individual has a small hand arrow and aims at a target, the effect of the thot in the mind at the time of acting has been studied carefully. The phase of the experiment in which we are interested is the difference in the accuracy and ease of control of movement when consciousness is centered, first, on the individual's own body and, second, when the direction of thot is outside the body of the subject. In the first instance, thot

is concentrated on the feeling of movement in the arm or the feeling of the arrow as it leaves the hand, compared with the second, where the mind is directed to the arrow flying thru space and hitting the target. In the latter there is no *thot* connected with the individual; it is altogether outside himself. In other words it might be termed non-egotistical. Greater accuracy was attained in the second instance. As far as the picture of the arrow is concerned another person might have thrown it as the *thot* is not on who threw it. This shows the fact that anything which takes the mind away from a state of consciousness which is self-centered in a narrow sense is an advantage. And prayer does this in a way which nothing else could because it brings us into relation with God, the Infinite. This *thot* will be further developed in the consideration of the fourth point. We realize from our own experience the value of a mind centered on accomplishing a task and forgetful entirely of self as is expressed in the case of a man lost in his work. Contrasted with this, we have the individual who is always thinking of himself, the tasks to be accomplished taking a secondary place. We know that the former is always the more efficient. So prayer is of value because it takes the mind which is prone to wander in the narrow fields of egoism, which are barren and unfruitful, and leads it into the wider and

greener pastures of an enlarged social consciousness.

In the second place, prayer enlarges social consciousness. Imagine, if you can, the Lord's prayer with all the pronouns in the singular—"My Father who art in heaven," et cetera. The Fatherhood of God and the brotherhood of man are not only inseparable fundamentals of Christianity but also foundations for real prayer because of the instinctive psychical characteristics of the human mind. It is social in its basic principles and prayer not only expresses this inherent tendency but develops and enlarges it. Prayer is an invaluable aid in developing the larger qualities of the social mind. Imagine a pseudo-baby born on an island, cared for in some mysterious way and reaching the age of thirty without having seen another person; never having had the opportunity of helping another individual and never having received aid from any one; never having had the privilege of working with another and never having played with a companion; never having tasted of the joy of friendship and the like. We might question whether consciousness should be applied to such a being but we feel sure that we would not dare use the term individual as we conceive of it. The highest qualities of each individual mind are cultivated in a social world.

In the third instance, prayer is an expression

of the desires of the innermost soul. There are three distinct advantages that come from this. Desire is a dream or vision not yet realized and the continued expression of it makes it more liable to result in a reality. The focus of consciousness is brought on it over and over again and psychology supports a principle which all realize, namely, that that which is continually coming to the mind will eventually result in influencing action. The actions of one period are largely the reflections of the thoughts of the preceding period. So prayer is of value because it is a means of expressing the highest dreams of which the individual is capable, thus increasing the probability of making them come true. "The thoughts of to-day become the deeds of to-morrow."

The second advantage is that in prayer, if it is real prayer, we express desires which are of a worthy order. Therefore the lower ones are pushed from consciousness, if prayer is a habit. This is the principle of substitution instead of prohibition. We need only mention the point here since it was developed in the discussion regarding temptation.

The third advantage is that expression is the law of growth in the mental and spiritual world. Prayer is a means of expression and at the same time it results in the clarification of the ideas expressed. One individual explains to another how

to solve a problem and it results in clearing his own difficulties as well as making his own knowledge more certain. In the material world, we lose by giving and gain by getting but the opposite is true in the mental and spiritual. To illustrate, a man has a thousand dollars and decides to give one half of it to a friend. After this he has less than he had before. In contrast, a man helps his friend in a mental and spiritual way by aiding him in removing a difficulty which was confusing him—he has not lost anything mentally by rendering this service but has gained, and at the same time he has helped his friend. This is, in one sense of the word, selfish but the focus must be kept on the social if this mental state is to continue. If it is selfish, it is certainly more to be desired than the narrow form of egoism where no consideration is given the social world except as it will be an advantage to the thinker. Shakespeare expresses this truth very aptly, "To thine own self be true, and it must follow, as the night the day, thou canst not then be false to any man." Thine own self to which he refers, is not a narrow but a broad personality moving in a wide social atmosphere.

In the fourth instance, prayer brings out our relation with the Infinite. A boy walking home from school with a room-mate is asked what he is going to do when he grows up. He will give an answer but it will often be careless. His judg-

ment will not be exercised to any extent and he may even contradict himself. Upon going home he finds that his father's best friend, a man about whom he has heard a great deal, is there. The boy immediately recalls the notable things which he has heard of this man's doing. While in this mental attitude the visitor asks him what he is going to do when he becomes a man. We find his answer is very different from the reply he made to his schoolmate. He is careful, weighs his reply, and in a measure draws power from the one with whom he is talking. So it is in prayer, when we talk to God we weigh our thots before expressing them. We, also, draw power and new life from the One to whom we are talking. If this is true in finite friendships, how much more must it be true with reference to the Infinite. Prayer will, as long as we are finite, have a mystic and peculiar emotional atmosphere because we are dealing with the Infinite.

In conclusion, prayer is of value because it is non-egotistical, it enlarges our social consciousness, it expresses the highest desires of the mind and it brings out our relation with the Infinite and thus increases the power which we ourselves possess.

CHAPTER III

PSYCHOLOGY OF SIN

SIN is fundamentally mental. Its origin is in the psychic life of the individual. This fact has been mentioned previously in dealing with temptation. It may be expressed in a different way by saying that sin is personal. That is, sin is not the same for all individuals. Two persons may commit the same act and in one case it may be sin while in the other it may not be. Or two acts of seemingly the same character may be performed by the same individual, these being separated by an interval of time and again we would not dare to say that they were sins of equal rank. Mental and environmental changes may have happened in the interval which cause the difference. The first may be a sin of little gravity while the latter may be, with what has happened in the interval, a sin of the greatest import. An individual who has not been subjected to an environment of a high moral type may engage in some business acts which to him appear right. That same individual may be brot under a higher en-

vironment and under this condition his previous acts, if repeated, would be sinful.

Sin may be accounted for partly by environment but the personality of the individual is the factor which is essential. Some individuals tend to reckon all sin on a basis of the surroundings of the individual. This seems to be carrying the point to an extreme. In former years sufficient credit may not have been given to the environmental factors but we have a tendency to believe at present that these are not the only causes. If we would express the extreme view of those who overemphasize environment in another way we would be compelled to state that character, be it good or bad, is the mechanical result of the different experiences thru which the individual has passed. Environment no doubt has a potent influence in the building of the mental life of the individual but the personality of the individual also plays a large part in the interpretation of the environment. We see ample evidence of this in two persons whose surroundings have been identical as far as the physical factors are concerned but whose mental equipment is as different as day is from night. Another factor must have entered to cause the difference. We call this personality. And even tho we are unable to define exactly what it is, we believe it exists. Electricity is undefinable as to what it is but we believe that it exists.

The motive or motives in the mind are the real factors to be considered in determining sin. If the individual has not acted on the highest motive of which he is capable he is sinning, and the further the motive is removed from that of which he is capable the greater the sin. The range of possible motivation will vary with difference in personality as well as with the varying environments in which the individual has lived. We believe that a person is not only responsible for what he has made of environmental opportunities but also for what he might have made of these. Two individuals may have lived in a Christian atmosphere and it may influence only one while the other is impervious.

An act usually is the result of a combination of many motives, but the total basis of motivation should be the highest of which the individual is capable. To illustrate, the difference in the motive when the act is seemingly the same—a blind man seated on the sidewalk is begging for help. Two men in turn pass by and each drops a quarter in the man's hat. Physically they have performed the same act but mentally we cannot say that they have until we know the motive which was the cause of the action. For instance, let us suppose that the first man's motive was to help the beggar with whom he sympathizes. But the second man, knowing that he was being followed by a certain

individual with whom he desired to raise his standing because he anticipates asking a favor of him in the near future, gave the quarter for this reason and not because he desired to help the beggar. Had this man not been followed by his friend of whom he expected to ask a favor he would not have made any contribution. The motive in these two instances was very different, while the physical act was the same as far as the onlooker could discern. So in sin the motive is the real basis for its reckoning. This is one of the reasons why it is impossible to say without qualification that a man has done right or wrong. It is also one of the reasons why we cannot judge another man's act. We can only say he seems to have acted rightly or wrongly because we think his motive was so and so.

If sin is personal, it must also be social. That is, it must be related to society as seen from the standpoint of each individual's own consciousness. We believe in the organic view of society and according to it the individual and society are "not two modes of existence but are two viewpoints of a unitary existence." This means that we must put an organic interpretation on our consideration of sin. The consciousness of the individual is intricately indebted to society and its sense of right and wrong cannot be separated from this foundation. What concept of sin would a pseudo-

individual, who had never come in contact with another person, have? He might have the element of choice which would call for a decision but his mental life would be so far removed from ours that we could not conceive, let alone appreciate, his mental basis of action.

Sin is necessarily connected with our ideals of life. We shall develop this later in the discussion of the psychology of ideals. Suffice it at this point to bear out the relation of sin to the ideals of the individual. Suppose the ideal of the first individual is to keep out of jail, the ideal of a second is to pay all his debts and live honestly in a narrow sense of the word, that of a third is to serve one's fellowmen in a limited sense of the word, that of a fourth is the Fatherhood of God and the brotherhood of men in the widest sense and he is attempting to make this come true in all phases of life. It goes without saying that each of these will have a different mental basis for judging sin. Many an individual attempts to justify what he knows is sin by lowering his ideal in life just for the moment when he is considering the question of right and wrong. But when the question of sin is dismissed and he comes to compare his ideals with those of another person he goes back again to the highest level of which he is capable. A spot of ink on a garment may be scarcely noticeable in the twilight but at noonday it

appears extremely black. And to attain the greatest efficiency of which one is capable, one's idea of whether an act is sinful or not should be measured by the highest ideals one is capable of reaching. Another interesting test which reveals a basic difference is the attitude of the individual after he has committed an act which, in the light of later experiences, appears sinful. At the time of action he was doing right but, in the meantime his ideals having been raised to a higher level, the act now appears wrong. If in this situation a man tries to justify his action with unqualified support he is not doing the best he knows. We would not contend that he had sinned in his action but it would be sinful if he was to attempt to justify that which was formerly right but in the deepest depths of his mind he now knows is wrong.

In summarizing, the following quotation appears fitting:

"For from within, out of the heart of men, evil thots proceed, fornications, thefts, murders, adulteries, covetings, wickednesses, deceit, lasciviousness, an evil eye, railing, pride, foolishness: all these evil things proceed from within, and defile the man."

CHAPTER IV

PSYCHOLOGY OF EVANGELISM

WITH reference to religion we, of to-day, say that it applies to the development of the body, mind and spirit. We do not realize that this represents the growth of many hundreds of years. In the 15th Century it was conceived of as dealing only with the spirit. At a later period, we find the mental entering while in recent years the physical has come to its own. We speak of them to-day as intimately related but our attitude is the result of years of struggle and growth. The same is true of evangelism. The former type was the personal or direct. In this the individual was approached just as one person would meet another and carry on a conversation with him. The later type keeps this direct or personal method but adds the social or indirect with it. The indirect may employ a conversation with another but it does not stop there. If an institution is believed to be pulling an individual down an attempt is made to annihilate this and thereby help the person affected. It was natural that the

narrower type should come first but that is no reason why we should stop with it. A man in a factory learns the details of the particular process upon which he is to work, first, but that is no reason why he should not learn the processes related to his upon which other individuals are working and which together make up the complete product.

The broader type of evangelism was not used in the early Christian Church for, at least, two reasons. In the first place, the end of the world was conceived of as being near and this led them to use the most direct method possible. In the second place, social institutions were not so numerous nor so potential then as now. Sin was more personal and sinning by syndicate or thru an organization was not so common. We remember hearing a speaker say that the only mission of the Church is to convert men from sin, the Church has no business to take a hand in a political or social situation even when it is sapping human vitality and thus making the highest expression of the religious life impossible. If his that is a worthy criterion of his philosophy he would fit better in the 16th than in the 20th Century.

The dynamic for the broader evangelism finds its foundation in the teaching of Christ. When He cast the traders out of the Temple He was attacking an institution which was pulling human-

ity down and at the same time misusing the Temple which was erected for the uplift of mankind. If one really desires to see people saved in the deepest sense of the word he must also desire to see institutions in the community which are pulling humanity away from salvation crushed and supplanted by organizations which will elevate mankind.

The way to get people out of the mire of sin and the lower ideals of life is to point out higher ones, but this is not all. If they are given a task of helping others to higher ideals we may be more certain that their own will also be raised. This task may be personal or impersonal, it may be that of bringing some one else who is your friend to see the Christian viewpoint, or it may be the using of your influence in bringing about the removal of some institution which has pulled you down as well as your friends. The church too often enrolls people as members and stops there, due to a lack of appreciation of the broader type of evangelism. Social evangelism makes a strong appeal to thinking men. We remember a man who had not been in a church for twenty years. The Church in his city undertook an application of social evangelism and it was not long until this man came and investigated very carefully what was being done. And when he had looked within he said, "If that is what you call Christian-

ity I want to be a part of it and help." He immediately went to the pastor and said that he desired to join, no one ever having asked him to do so. After this, he went to the treasurer of the Church and asked what three men who had been life members of the church and who were receiving about the same salary as he was, were in the habit of giving. When told what the amount was and it was not small, he said, "You may put me down for the same." "If the Church does not Christianize commerce, commerce will commercialize the Church." We might also say that if the Church does not Christianize society, society will undermine the Church.

Another illustration might be presented showing the sociological value of the broader evangelism. A boy is playing in the backyard and a stream flows near by into which there is danger of his falling. The father exhorts him to be careful but he goes farther. He builds a fence along the edge of the water, thus minimizing the danger. A neighbor boy comes to play and altho he has not been exhorted regarding the danger the fence serves to keep him away as well. This fence represents the doing away with a social institution which is destructive or the inauguration of one which will be elevating. There is no mystical element here nor is there in the broader evangelism. "The key to understanding God's dealings thru

the ages is simply a universal love going out in a redemptive purpose." If God's love goes out to the individual seeking to elevate him, He must desire that institutions destructive of the object of his love should be eliminated.

A man walking along the street kills another. We all know how we feel toward him. An employer thru an institution kills another by not paying a living wage. Do we feel the same toward him? No. It is due to the fact that we look upon institutions as impersonal and also that social forces work more gradually and in a less dramatic way. On account of this we are liable to underestimate or overlook them altogether. Court decisions are testimonies of this fact. We do not punish an institution as often nor as severely as an individual when the crime is the same. What is your attitude as a Christian toward a starving man whom you meet? What is your attitude toward an institution which is paying a starvation wage? It is not enough for the Church to seek to enlist and help the starving; it must go further and be alert for the institution which is causing the starvation.

The Church that has not assumed the habit of social responsibility, that is, of examining the conditions of living, studying the influence of institutions in the community, has no right to call itself a Church in the fullest sense of the word. Christ

did not treat the symptoms of mental disease but sought by a longer process to remove the germs that were causing the disease. We after ages have learned the value of the preventative, which is the social, coupled with the remedial, which is the personal. In treating contagious diseases the individual having the disease is treated, but social treatment is also applied in isolation which checks the spread of the disease.

A boy frequents a gambling den, an institution which is pulling him down. The individual remedy is to counsel the boy and to lead him away to better amusements, to turn him from the contamination of evil influence, but a larger remedy is, in addition to that just mentioned, to do away with the den of vice and supplant it in the boy's mind by another institution. In so doing you not only help the boy who has been going but you also remove the possibility of the boy of to-morrow going as well.

The broader evangelism demands repentance and faith. Repentance from social sin and faith in the possibility of a new order. All the Christian virtues which we attach to the individual in postulating a goal to be striven for should be attached to the organism which we call society. "The modern emancipation of the intellectual life began in the Renaissance and is not finished yet; the birth of the religious life began in the Refor-

mation and is not finished yet; the bringing forth of political life began in the Puritan Revolution and is not finished yet; the beginning of the industrial life occurred in the 19th Century and is not finished yet; the modern emancipation of the social direction of the religious spirit has just begun" and all the moral power generated by Christianity is available for the task of social regeneration if Christians are only conscious of the nature of the problem which is before them.

CHAPTER V

PSYCHOLOGY OF CONVERSION

CONVERSION as far as the psychological side is concerned is not peculiar to religion but is found in all phases of mental life. In many instances we describe it by other terms when the mental process is much the same. A business man thru new and larger experiences becomes acquainted with new ideals of business. He ponders over these and the change may be slow or quick, according to his previous state of mind as well as the ideals presented. After a time he reaches a decision and thereafter his business is conducted in a very different manner. He has been converted, if we may use the term, in business. To illustrate further, a student has certain moral principles which we will call xyz. These have served as guiding stars in his life of action in the same manner in which a map points the way in making a journey. But experiences cross his pathway which bring into his mind principles which were unheard of before. Let us call these mno. These may come creeping along in his thot until they

force their way into the focus of consciousness or they may come so suddenly that they flash over his mind in an instant. For a period, it may be short or it may be long, xyz and mno stand one against the other. After a period of conflict the victory comes to that one which presents from his personal viewpoint the highest ideal. To continue the illustration, let us say after a period of indecision mno comes out in his mind as the victor over xyz. He has adopted a new guiding principle and from that point on his moral actions are directed by a different map of life. Also the aim of his action has been changed because the direction of his consciousness is different than before. In other words the individual has been converted. We need not elaborate this point further but reiterate that conversion, as far as the mental side is concerned, is not peculiar to religion but is found in all phases of psychical activity.

We usually think of conversion as occurring but once in the life of the individual. In a sense this is true. The one who has up to a certain point drifted in sin and worldliness and then has brought to his attention the truths of Christianity which he accepts and by which he, from that moment, seeks to direct his life, cannot and should not easily forget this experience. This is the largest change in the direction of consciousness which occurs, but it is not the only one. It is what might

be termed the major conversion, but in the life of the normal individual it is followed by other changes which might be called minor conversions. The individual has been wandering in the mire of the lower things of life and has suddenly come across a stairway which will enable him to raise himself above the filth. In a condition of this sort he naturally puts more emphasis in his own mind on the first step just as the first pay a boy receives stands out in the limelight. But this initial change is followed by others which lead to heights beyond. True conversion is not an elevator which in one lift transfers a man from sin to a position in a high moral world, but it is a series of growths or a stairway, the top of which is always distant. All that is needed for growth is the perception of the next step above. Other steps will appear as we educate ourselves to discern them.

Human consciousness, if it is normal must be progressive. Life is a series of goals which appear not simultaneously but one after the other. In our present position we see a height beyond, it is our ideal. But when we reach that point it seems commonplace and we see that it was only a foothill. Beyond, we see a mountain which becomes our new aspiration. We undertake again our objective and so we go. Ideals realized become ideas, then new ideals spring up and

thus the endless succession continues. Life can be supported in the physical body by much the same chemical ingredients of food day by day but not so with the mind. It must feast on new pastures: its line of that must have something of the unusual in it. Therefore, if real mentality is to continue, it follows that a series of conversions under ever widening circumstances is the natural expression of the mind.

Conversion must be personal. That is, it must have a mental or associational basis in the mind of the individual himself. If conversion is real, it must be *his* conversion in the sense that there are certain factors in it which he alone can appreciate. One person may imitate another in the act of getting up, walking to the front and taking the hand of the evangelist, but one person cannot follow another in the sense that he copies his associational setting and attempts to make it his own. One individual may listen to the explanation of the conversion of his friend, but his own will be different in certain respects because his experience has been different. One may hear a description of a scene in the Rocky Mountains and accept it mentally, but it never becomes a vital part of his consciousness until he has had some personal experience relating to it himself. It is the same with reference to conversion.

We have different types of conversions because minds are not of one kind but many. Usually the powers of the mind are classed as three—knowing, feeling and willing. And we have three types of conversion according as the emphasis is put on each of these three powers. In each of these kinds the other two powers of mind are not excluded but are just pushed to the background. The first type emphasizes knowing; the intellectual element comes to the front. This individual has a tendency to analyze and ponder mentally with the various aspects of the situation. He is aided only as thots are presented to his mind which make a logical appeal and on this ground only are they accepted by him. Reciting a highly emotional situation which has little of the logical appeal in it, to him is like throwing water on fire—it deadens his tendency to reach a conclusion. This type of individual may be converted in his own home as he is meditating by himself or it may be in a meeting, but the condition causing the change is the same. The weight of logical evidence has been accumulated and the scale is tipped to the other side, his decision has been reached.

In the second type the emphasis is on the emotional powers of the mind. Knowing and willing are forced to a secondary position and in some instances seem to disappear. This type

varies from one extreme in which the intellectual and emotional seem to be almost equal. It is scarcely discernible which is in the foreground. On the other extreme we find seemingly none of the intellectual while the consciousness of feeling seems to occupy the entire field. Decision is not reached in this second type by the same course as in the first; the method used is peculiar to this type of mind. The appeal must accord somewhat with the former experience of the individual, that is, it must find an associational setting in his own mind and when this condition is fulfilled a cord seems to have been struck which sympathetically arouses the emotional state of mind. In making the appeal we usually find some instinctive characteristic of the mind is used as a foundation. The individual cannot relate why he has reached his decision by giving logical reasons which will support it as is the case in the first type, but will usually recite an instance or experience and then follow it with some remark which indicates that it was an emotion thus aroused which supports his position.

The third type depends in the main on will or action, while knowing and feeling are pushed to secondary positions. The manner in which the appeal is made in this instance is different from the two just mentioned. An emotional situation makes little or no appeal, a series of logical rea-

sons in the main passes by unheard. The attention of this individual is secured by stating some practical task which he can picture in his own environment and which he himself desires to see put into action. In this third type knowing and feeling may be in the periphery of consciousness, but the focus is directed to the action which he desires to see accomplished and in which he wishes to have a part.

The ideal situation is where a balance is maintained between these three powers of the mind, knowing, feeling and willing being united in an organic decision which is related to an individual basis in the mind of each person. No one of these powers of mind can exist for any time isolated, but the type of decision which overemphasizes the intellectual, the emotional or the actional is lame and inefficient when compared with that which maintains a balance. The ideal is where all three are brought into play—difference being allowed, of course, for individuality, experience and the like.

The experience and type of mind also cause differences which may be classified in another manner. Some minds make their approach from a visual-descriptive, others from a motor-descriptive basis. Both of these deal with the situation much as one would view a series of pictures and afterwards describe that which they had seen.

The emphasis is on the sensory qualities of consciousness. A second group is the motor type. These relate personal motives and situations and connect them with actions which they themselves have gone thru with in their own personal life or which they can appreciate because they have experienced situations which are somewhat similar. In this group the emphasis is on the motor powers of the mind. In the third type we find the associational or analytical group who approach the subject more from the philosophical viewpoint, having accumulated logical propositions from all sources and united these into a system. This is primarily a relationship process which is based on the sensory as well as the motor factors of consciousness. In this group the emphasis is on the associational powers of the mind which are immediately dependent upon experience and the classification thereof.

Another characteristic concerning which there seems to be some difference is the speed with which the conversion takes place. We have a tendency to think of these as falling into three classes—sudden, medium and slow. Probably most of the sudden are those which place great emphasis on the emotional while most of the slow consider the logical element of great importance. The medium may belong to either class. The chances are that in those which we list as being

sudden the change is often not as quick as we may estimate. In many cases there has been a preparation extending over a considerable period of which the individual is not fully conscious and sometimes its relation with the conversion itself is not clear in his mind. A dissatisfaction may have been slowly growing and this is expressed suddenly when a new line of thought is presented. Other conditions enter which determine the time required such as the earlier experience of the individual, his temperament, his previous moral life and whether it is a major or minor conversion.

We may retrospect by saying that conversion is really a series of conversions or a chain of mental growths. These must be personal and hence individualistic. They will be expressed in different ways as minds are not the same. This difference may be subdivided into those which emphasize in turn knowing, feeling and willing or on another line of consideration the sensory, motor and associational types of mind and finally with reference to the time we may classify them as sudden, medium and slow. This all points out a fundamental which is that no one can plan a conversion for another but each must work out his own to suit his type of mind, his earlier experiences and other qualities which determine individuality.

CHAPTER VI

PSYCHOLOGY OF WORSHIP

PHYSICAL security and material luxury which mother earth supplies are not sufficient for the mind of man. After these have been grasped to their fullest extent there still remains a lack. To express it in a different manner we may say that religion of some sort is a psychical necessity. If a man has an instinct to be religious and is at the same time a social being, it follows that worship is a natural expression of the mind. Christianity opens higher fields for consciousness to feed upon than any other religion. And one means of stimulating and providing for the fullest expression of these is found in true worship. If we are consistent, the same spirit which we manifest in worship will be reflected in our everyday actions as we deal with the commonplace matters of life and, conversely, the spirit which characterizes our work during the six days of the week will reflect itself in the worship on the seventh. Otherwise, inconsistency would be the result.

The setting up of a goal which is worthy in the mind of each individual is a prerequisite for all worship which is sincere. This goal must be personal in the sense that each individual has his own objective in mind and at the same time it will be social in that one person can partly appreciate and share the goal of another. This fact is not peculiar to religion but is a commonplace with all mentality in its social atmosphere. A group of fault-finding politicians never can express unity, neither can a church composed of naggers express religion in its highest level.

Some worship may be unconscious or imitative, that is doing what is prescribed or formal with little or no idea of the meaning which should be attached to it. But real worship is conscious, which means that it is also personal. In other words, it must be for each mind a means of coming closer to some goal or of satisfying a longing which exists in the human soul. These goals will not always be identical for each mind, neither will all individuals have the same, but there will be considerable coincidence as we all have much the same instinctive tendencies and in many cases experiences which are similar.

Two minds (a) and (b) are separate; but when they come into communication it is not (a) + (b) but (a) + (b) + (x). Some additional factor (x), which we have not been able to

diagnose exactly, functions in addition to (a) and (b). This is true in worship as well as in all phases of social life. The social participation of the individual is necessary in real worship. Giving and taking are both necessary for spiritual growth because we are made that way. This point was referred to in the discussion of prayer. True worship is not only characterized by the spirit of service but the individual is also willing to have others serve him should the opportunity present itself. But the spirit of being helped by some one else should never be the attitude of a lazy man who lets some one else do the work which he is paid for and professes to be doing himself. It should be the spirit of a pupil who desires to know how to work a problem and, having tried every solution of which he can conceive, is ready to accept the help of the teacher in order that his own capacity for work may be increased. Real personality runs on a track of social helpfulness and attempting any narrower gauge impairs its efficiency.

A potent power which worship uses, is suggestion. This may be direct or indirect, conscious or unconscious. This use of suggestion in the social world is one of the fundamentals on which worship rests. By this means a new world is often opened to the individual and its sunshine often clears even the darkest corner of the mind.

When group consciousness is of the right sort a powerful influence is exerted by means of suggestion. This should be regulated by the intellectual powers of the mind; it should be amplified in the mind of each and intimately related to his own experience; it should always be encouraged to terminate in action. And this action should have a definite purpose in the mind of the one performing it. It should not only be related to his previous experience but should also be strongly fortified by a backing of individual ideals. Blind imitation or the doing of an act because another has done so should not be encouraged to any extent. This has in many cases a tendency to encourage the development of a mob mind which is flighty, changeable and erratic and is not a basis on which personality or character of a strong type can be built. In some instances, it may be justifiable for a person to blindly imitate another but it should never end here. It should be immediately followed by a determined effort to support this act with a mental foundation of its own, this being amplified by many and varied associations. Then the act will become permanent because it is rooted in his own mind.

There are many emotions, especially those of a higher sort, which are expressed only in a social world. Worship is of special value in the development of these. There are some phases of

worship which are expressions of a mob mind, but true worship is an expression of the rational powers of mind in a social atmosphere, which is its normal environment. I remember a notable singer who said that he was unable to sing when practicing, he could only hum his tunes because he had no audience. He was unable to put any feeling into his singing unless he had listeners. Feelings of certain kinds are only released in the presence of others. Imagine faith, hope and love of a high degree developed in a man of a non-social type. Imagine a minister going to a phone in his study and the various members of his church connected with that phone. The minister preaches his sermon, the choir sings and the people listen. Would this be worship of the highest kind? No, not in the same degree as when all were in the same room, doing certain things in coöperation and each realizing that he was a part of a large social unit. This is not only the case in the religious world but is just as true in other phases of human endeavor.

Like-mindedness in a religious group intensifies feeling and broadens social consciousness. This quality is manifested in religious, political and all social phases of life. It is very different than the mind of a mob. The latter is excessively emotional and is lacking in an intellectual basis. The former has an emotional element but it is

balanced by the intellectual. Like-mindedness is also different from a mob mind in that each individual reserves his own personality. The mind of a mob is not directed consciously by each individual mind but follows in a non-intellectual way the mind of the leader. Emotions will be manifested when like-minded individuals get together because under these conditions social consciousness cannot operate in any other way. But feelings should always be controlled by as high a degree of rationality as is possible, no matter whether the individual is alone or is a part of a group. Worship may change as to its form and manner of expression but its fundamentals will remain the same and it will always be a necessary part of religion.

CHAPTER VII

PSYCHOLOGY OF IDEALS

DEVELOPMENT in the various lines of human thought and activity is significant in that it points out a shifting emphasis or rather a widening viewpoint. Formerly in the world of finance, security was looked upon as a material matter, but in recent times other features which are non-materialistic have come to the forefront such as the character of the individual wishing to borrow money. A noted financier has said that one man might come with all the security you can think of in a material sense and I would not feel safe in lending him a dollar. Another may come with almost no security as far as dollars and cents go and I would feel safe in loaning him a million. The basis is not materialistic, it is in another world. The real security is character.

Also in the world of social thought crimes, social diseases and the like are no longer looked upon as being purely physical but as having mental qualities as well. Again, in the political world government is no longer conceived of as being a

mechanical machine but mental characteristics are attributed to it. In the realm of education the advance in recent years has been due in a measure to the recognition of the mental and getting away from the concept that the child is so much matter to be put thru a mechanical process which should be uniform for all. Also in the religious world sin is conceived of not as being altogether physical but as having a mental quality as well. And religion in its entirety is not looked upon as the performance of certain actions which are the result of the following of certain rules or the like. Actions are of no avail in the moral or religious world unless the proper psychical attitude is back of them. And in the world of philosophy, ever since the Reformation, in certain schools the tendency has been strongly in the direction of an increased emphasis on the mental and psychical as contrasted with a decreasing emphasis on the physical and materialistic.

The modern view is to recognize the physical and the mental and admit their relationship but to emphasize the mental. While related, each has in a sense a separate and distinct world and each works under its own set of laws. In the physical world the more you get the more you have, but in the psychical the more you give the more you have. To illustrate, the boy who divides his marbles with his playmate has fewer marbles than

before but he has more of a feeling of friendship. In the material world force is supreme, while in the mental, love and kindness are supreme. To illustrate, two particles of matter meet, one having four times the force of the other, the result is that the lesser is smothered by the greater. But in the mental and spiritual world the individual in your community who has the greatest influence among other qualities has kindness and consideration for others in his mental makeup. It is not the man who has the greatest physical force. Numerical computation is a means of measuring, but it is so only in the physical world. The largest army does not always win the battle, the mental attitude must also be considered. We see in the present war that the morale of the troops is an important factor which all attempt to keep as high as possible. This is not a physical but a mental entity. No one has ever seen an idea or felt one or held one in his hand but in all the world there is nothing so powerful.

Ideals are ideas not yet realized in practice. They are always personal and are directly related to the consciousness of the individual who has them. What would be ideals to one may not be to another mind at all. Ideals also change as the experience of the individual changes. The ideals of a man of forty are related to his ideals

at the age of twenty, but they are not identical; they have changed. An idea is, in the main, the result of experiences in themselves disconnected from each other but which consciousness has associated or related together until they merge. Consciousness is never content with what is presented thru the senses; it runs on a much broader gauge. In turn ideas are related and worked over until they evolve into an ideal which is an idea dreamed of but not yet realized. The order of the processes mentioned here may vary somewhat, but we find they are all present. For instance, ideals may seem to flash on consciousness without any warning. But in case they do, to become a part of our mind takes time as we must relate them to our previous experiences. Ideals are directly dependent on the experience of the individual. To illustrate, take the ideal of God's love. Let any person imagine, if he can, what would be left of his ideal of God's love after his experience of father and mother and his six best friends has been obliterated. When we want to find an illustration of God's love where do we go? We believe that all ideals are just as dependent upon experience.

Concerning the basis upon which ideals are constructed, three suggestions may be made. First, have as wide an experience as possible of a kind related to the ideal. Not a promiscuous accumu-

lation but a selection of those situations which have a bearing on the direction of consciousness under consideration. For instance in the building of the ideals of a lawyer the experience of a fireman would be of little avail. What is wanted is practice in law and related callings.

In the second place, the accumulation of experiences, even if they are well chosen, is not all that is necessary. These must be analyzed and worked over mentally or confusion will be the result. A traveler may have seen all the sights in America and yet have confusion of mind when it comes to the making of statements regarding these because of a lack of analysis and synthesis. Certain features of related situations must be selected, others rejected and the result worked over until it becomes clear in consciousness.

In the third place, the results should be stated in personal terms. In this condition the ideal is of real value; it is of a type which can be used and applied. This means that the ideal is your own. Some other individual may agree with you in your findings but you still retain certain personal characteristics which he does not appreciate as well as you do.

The first, second and oftentimes the third suggestion just made do not work separately but are usually closely interwoven. The order may not always follow that named but, when an ideal has

been evolved in consciousness, these three processes have been the gateway to its formation. Ideals are not stars that are disconnected from the affairs of ordinary life. If real they are like guide-posts along the way which point to an objective beyond. Without ideals the way would be vague and cloudy.

Every normal individual has ideals. All healthy minds have certain objectives which they desire but have not yet attained unto. It is not a problem of teaching people to form ideals; it is a question of having individuals so direct their attention, so regulate their interests, so guide their hopes, that the ideals they form will be of the highest type of which they are capable at that time. Ideals give direction and balance to consciousness. Some have said that a man without ideals is like a ship without a rudder. Not so. He is like a skyscraper in mid-Pacific—it does not exist. The cases which are often explained by a so-called lack of ideals should be accounted for by saying that the individual had a lower ideal than he was judged to be capable of at that time. We would not minimize the value of acquaintance with minds of a high type and the benefits to be derived therefrom, but this contact is of little value unless it is in accordance with the points just mentioned.

CHAPTER VIII

PSYCHOLOGY OF SUCCESS

IN the discussion of this topic we shall attempt to point out some of the fundamental differences between the man who succeeds and the man who fails. We mean success not in the selfish, worldly aspect, not power in the sense of having men under your control, or being a millionaire, or holding a high political office—not any of these in themselves. But success means achievement in the mental and social sense of the term. A man who really succeeds is one to whom many are indebted because they realize that he has helped them. This man has power in the sense that his life has gone out and touched many lives and helped them but not power in the sense that he compels many to follow his dictates.

To achieve anything worth while each individual must have a goal. This goal must be as high as possible and the individual must hold to his ideal. This point has been touched upon in dealing with the subject of ideals. There is only one road to real success and along this we find sign-

boards with two words on them, these being related in meaning—concentration and endurance. We may think that exceptions to these conditions just mentioned are found but upon looking further we usually find seeming sudden success preceded by years of preparation and quiet work or that the individual has not achieved success in the real sense of the word.

Trite sayings are often means of confusing or mistaking the truth. "Familiarity breeds contempt." Many people accept this as true without thinking. As has been said: "Among honest men familiarity breeds confidence, not contempt." A quotation with reference to success which also causes many illusions is the following: "Some men are born great, some achieve greatness, while others have greatness thrust upon them." Being born great gives the impression that all the conditions were set before the individual knew anything about them. Having greatness thrust upon one gives the impression that you are to act like a sponge and just absorb and take on that which is around you. If we mean real success, these two phases of the quotation are false. Some men explain their failure by saying that they were not born great—a lazy way of meeting the situation. I recall one individual who had an oversupply of talents. There seemed to be almost nothing which he could not do better than those around him,

and I know he was often envied by those who knew him. This was the situation in his early years in college, but one year after he had graduated he would have been classed as an absolute failure. He was an ill-paid clerk in a small grocery in a backwoods village. On the other hand, we see men who in the early years of life seem to possess no unusual abilities, but after a time achieve success. Others look at success as coming to those who were lucky as in a gambling game, they were not lucky so did not achieve it—a soft and weak explanation. The only real greatness which comes to any man is that which he achieves, that which he works out himself. Concentration, constant application, oftentimes refraining from some things you would like to do, are necessary conditions which must be complied with if success is to be attained. The eight-hour laws are fair and just as a protection for labor, but any man who has achieved real success will have worked over eight hours more than one day in his life. Opposition is the law of growth in all the organic world. Imagine an animal born with every thing that it desired within reach. No exertion being necessary for life and the attaining of pleasure, we can readily imagine what sort of an animal would be the result. The same would be the result in the mental world if conditions were similar. Many people make every obstacle they

meet with a stopping place and, of course, individuals of this kind will never arrive at any goal worth while.

Preparation for real success is often long and trying. We often become discouraged and wonder if it pays. But we should remember that every period of real achievement in a man's life has been preceded by a period of quiet and oftentimes unknown preparation. This quiet time is the trying period and is the place where most men fail. President Lincoln's success is not explained by what happened after he became President. That is the effect following the cause which is found in the years of study and training of the mind, which preceded. He made use of opportunities which others of his time belittled or counted of no value in themselves. "There is no more sad experience than that of a man who faces an opportunity that he would like to use and finds himself unable to use it because he did not prepare for it when he had a chance to do so. A piece of work that he would like to do lies before him but he must give it to another because he has failed to make the requisite preparation, and it is now too late to do what could easily have been done earlier. The door is shut in his face." Success is partly dependent upon the opportunities we have, but it is many more times dependent on the use we make of these. The man who will not sacrifice

will never succeed as self-sacrifice is a universal law of success.

Concentration and staying by the job we tackle are necessary but more must be added before real success comes—we must stick to one thing long enough to become proficient. This is the difference between a jack-of-all-trades and a specialist. Each may have expended the aggregate amount of energy but one expended it on a dozen callings while the other centered it on his specialty.

Another difference between the man who succeeds and the one who fails is that the former makes continuous application while that of the latter is often spasmodic. A good clerk is not the man who tries to apply the best he knows one day in the week or two months in the year but the one who does his best every day. A good lawyer is not the man who shows a tremendous interest, high concentration here and there, but the one who is at it all the time. The same is true of a student; careful continuous preparation day by day is the only road to being a real student. The same is true of the person who would achieve anything worth while in the moral and religious world.

Progress in any line is not even. There are periods when we can see ourselves move, followed by those where we seem to be at a standstill. These are followed again by rapid improvement. Any

new task we take up shows rapid gains at first followed by a stage where we make no gain. This is the place we find a large number dropping out and turning to some other line. But true success is never achieved so easily as this. Real achievement requires that the individual carry himself thru these periods of seeming stagnation which are followed by subsequent improvement. Interest in improvement is a necessary condition which must be complied with. Being satisfied with what you have achieved is certain evidence that progress has ceased.

Another aid to improvement is that we fix our minds on the positive and not the negative, think of what you wish to do and not what you want to avoid. This fact has been mentioned in the discussion of temptation.

Real success is not an achievement which is attained in a moment of time, it is a series of growths which are slow and gradual. These are interspersed with periods of little or no progress. Real success calls for the expenditure of the highest mental energy of which we are capable, but when it has been achieved we have something that is our own. No one can steal or destroy it. Real success is a pearl of great price, an attainment to be desired by any vigorous mind.

CHAPTER IX

PSYCHOLOGY OF FAITH

FAITH is not peculiar to religion; the expression of it can be seen in all phases of life's activities. It is a necessity not only in the religious world, but in all pursuits which mankind undertakes. To illustrate, subtract faith from the home and what do we have left? We would not dare use the terms we do at present. Father, mother, son, daughter, brother and sister would all have a changed meaning, if faith was to be taken from the relationship implied. In the factory, if the best results are to be gained for both labor and capital, confidence must be mutual between the employer and the employee. Confidence is, in a sense, another way of saying that the worker has faith in the man for whom he works or that the employer has faith in the man who works for him. The same fact applies to the business world. Take faith, which at times may be restricted, from the economic affairs of life and they would be very much crippled and in some instances completely ruined. The indi-

vidual would no longer be satisfied to go to the bank, leave his money and come away with nothing but a few scratches in his bank book. Neither would any one be content to take a twenty dollar bill which is a piece of paper with certain marks on it and believe that it is worth the value which we at present assign to it. The merchant, without faith in his customers, would not dare load his shelves with goods. These illustrations might be continued indefinitely but they are sufficient to bring out the fact that faith is a necessity in the world of business. In the world of education the teacher who is awake to the opportunities that are to be developed, will seek, during the early part of the course, to arouse and develop faith on the part of the pupils. The teacher-pupil relationship could never be maintained, as modern education specifies, without faith on the part of the teacher as well as the pupil. In fact, in all the world of social intercourse faith is an important foundation stone which supports life as it exists in its highly developed state.

All science rests on faith. No man has the time nor the capacity in any science to prove and satisfy himself with regard to all that which is expressed at present as truth. He must, even in his restricted field of interest, take the word of another in whom he has faith. The extension of any science is too broad for the capacity of any human

mind. Unless faith enters, which enables one to take the conclusions of a fellow scientist, one's knowledge would be very limited. If faith is called for in the narrow field of one science, is it is not still more of a necessity if we extend our viewpoint to include all sciences? Remove the belief in the "uniformity of nature" and we have eliminated science as we conceive of it. The particles of matter, the thots of the mind would be stripped of all recognition and, of course, all organization. Even with experience we would be unable to predict what the future has in store for us. The belief in the "uniformity of nature" can be expressed in another way by saying that we have faith in the constancy of nature. If we knew all, past, present and future included, if we could prove all, then faith would not be needed. This would mean that we must experience all, understand all, remember all, relate all and organize all perfectly. This is, of course, impossible with our present limitations.

Faith is very necessary in the world of religion because it involves mental and social relationships of a higher and wider degree. Religion also deals with the supernatural and in this relation it calls for faith of a highly developed sort. As we shall attempt to bring out later, these higher types of faith are built on the lower and more ele-

mentary types which unfold themselves in our dealings with the more tangible affairs of life.

"Now faith is the assurance of things hoped for, a conviction of things not seen." It is a belief in the future which is related to the experience of the past; it is an expectation looked for in the time to come which is not contradicted by our memory of that which has gone before. In other words, faith is a conviction in something anticipated which, because of its futurity, experience is unable to establish by proof; it is a feeling of security which is attached to something beyond.

Faith is mental; it is intangible and unmeasurable, if we use these terms in the same sense that we apply them in the material world. But it is just as measurable and definite as any mental phenomenon. We are unable to say that one person has twice as much faith as another with the same accuracy as we say that sixteen is twice eight. With our present limitations we probably never can be as definite in quantitative estimates in the mental as we are in the material world. Memory exists and different individuals have quantitative differences which we discern but are unable to compare exactly. We cannot prove friendship in the same manner that we prove that water is H^2O , but it can be established by a different proof which is just as legitimate. The actions of a friend and his at-

titude revealed thereby, especially under adverse conditions, are the basis on which we build our conclusions. So it is with regard to faith; it is not guesswork but it can be proven and there is a basis for the establishment thereof. The mental attitude as revealed in the actions of the individual is the evidence of faith.

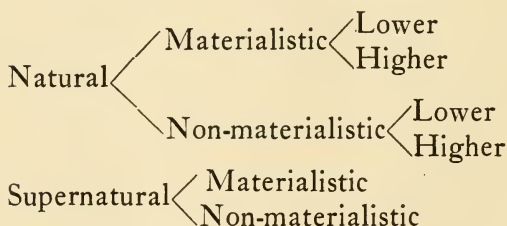
Faith has been subdivided into three groups, as follows:

1—Belief in a proposition which cannot be established by complete evidence.

2—Belief which is based on the authority of another.

3—Doctrines which are the subjects of belief, especially those of a religious kind.

We beg to submit another classification:



We shall now attempt an explanation of the above outline. The term natural refers to all that which we group under the laws of nature. These are the results of the cumulative experi-

ences of students from the beginning to the present. In contrast to this, the term supernatural is used to express that which is beyond the laws of nature. The two terms are not in opposition and, in a sense, we should not use the word contrast to explain the relationship. It is not the same relationship as that which exists between up and down—these are opposites; but it more closely resembles that which exists between a mile and a million miles. One carries the other further, one is beyond the other. We can comprehend the first with a feeling of definiteness but when we speak of the latter we have a feeling of trying to grasp something which is beyond.

Returning again to the natural world, we may subdivide it into the materialistic and the non-materialistic. The materialistic refers to the world of matter. Viewing it from the standpoint of consciousness we speak of it as the objective world. The science of chemistry deals with this world as do all the other physical sciences. We may divide this materialistic subdivision of the natural world into the lower and higher world of knowledge. The terms lower and higher are not used in the sense that one despises the other but in the sense that one is earlier and more elementary in its development. To illustrate—a lower form of faith in this world is expressed in the

statement that coal burns, while a higher form is embodied in the assertion that most coal is of a carboniferous formation.

The non-materialistic natural world refers to that which we usually term the mental. We could use the term spiritual to refer to this, excluding, of course, that meaning of the term which refers to the supernatural world. This non-materialistic, natural world may be divided into the higher and lower, these terms being used in the same sense as indicated above. To illustrate, that of the lower type would be faith in a certain friend, while that of the higher type would be faith in society.

We have attempted in a feeble way to explain the supernatural world, but, as you have noted, instead of speaking of it in definite, positive terms we have simply implied the direction in which it lies. In considerations of this kind we are impressed with our inability and limitations. We are transgressing into the realm of philosophy but it can, in a way, be pardoned. There are few tasks which we attempt and to which we continue to apply ourselves but that will reveal our philosophy of life. We have subdivided the supernatural world into the materialistic and the non-materialistic. These terms are used with the same meaning as previously described except that they apply to the supernatural world. In considering

the materialistic, supernatural world we are confronted at once by the belief in the "uniformity of nature." This implies that there is a force or a something behind phenomena in the material world. Our experience with the sciences is evidence to support our belief in this principle. The constancy of nature, the complex organization with which we are confronted, leads us to believe that something must be the cause. This view is natural and at the same time logical. Upon walking into a barn you see grains of corn scattered promiscuously upon the floor, you do not pay any particular attention but estimate it as being accidental. But let us suppose that these grains of corn were arranged in such a manner as to form a five-pointed star; you would immediately imply that some one had placed them in that orderly fashion. So it is when we turn our minds to the materialistic world, we cannot be content to say that it was accidental. We feel that some directive force must be behind it all.

On the other hand, turning to the non-materialistic, supernatural world, we are brought face to face with a feeling that there is a force behind the mental world. This force is not included in our previous diagnosis and explanation of the mental world, it is beyond. We, of course, cannot describe this force but we feel that it exists and also that we have some connection with it. This force

is usually spoken of as God. It is natural for us to ascribe mentality to the force behind the materialistic world. We have a tendency to think of the world as a unitary system, and experience in the various activities of life tends to confirm this, so we feel that there must be a power behind it all. Carrying out this idea, it seems most logical to unite these forces which we have spoken of separately into one which we term God, The Master-Mind and the like.

Faith in this supernatural world is an outgrowth from faith in the natural. This must be so for the same reason that a child must be able to recognize an individual before he can know of society as being composed of individuals. The materialistic and the non-materialistic-supernatural, if viewed in the light previously spoken of, should reinforce and aid one another. For instance, if you want an idea of the beauty of God, it can be found in the scenery of the natural world; if you are thinking of the strength of God, look at a volcano in action; the symmetry of God is revealed in the body of man with its congruity; but if you are looking for God's ideal of character, God's love and the like, we must turn from the materialistic world and attempt to evolve ideas from the non-materialistic things of life. The actions of Christ and the motives which we believe were behind these are the primary source of information in

this respect. It follows that if one's philosophy of life relates these two forces under the concept of God the faith which is expressed in the supernatural world will be influenced thereby. As we view the materialistic world it will strengthen our faith in the non-materialistic and, conversely, as we meditate on the non-materialistic our faith in the materialistic will also be built up and strengthened.

Faith is a reflection from the experiences thru which each individual has passed. It cannot be handed from one to another; it is impossible for the faithless to consistently imitate the actions of one who has faith; nor can it be forced on the mind from without. The germ of development must come from within the mind itself. Faith can only make its appearance and develop as the result of volition on the part of the individual himself; it can only grow when he desires it to do so. The adding of new experiences and help in the interpretation of these will aid in the upbuilding of faith, but this does not violate the fact that the fundamental cause is within the mind. All faith is dependent upon experience thru which the individual has passed. Faith pushes beyond the immediate realm of experience but it is indebted to that for its existence. To make it more concrete, imagine a child whose parents and immediate associates are such that he has no faith in their

honesty or sincerity. If this child could have a concept to which we would dare attach the name of God, we are certain that his faith in God's honesty would not be of as high a type as that of a child whose environment has been such that, when he reaches the age where he is thrown on his own responsibility, he must be taught that some people are not honest in order that he himself may not be trapped. We also see ample evidence of this in the relationships of the business world. A man who has dealt with a group of individuals who are honest will have a different faith in humanity than the man who has associated with men of shady character. Environment and the interpretation which each individual places upon the same are factors which must be recognized in the construction of faith.

In the mental development of the child, the elementary mental stages, such as perception of objects and the like, must have made their start before faith can consciously appear. In a like manner, imagination follows and is dependent upon these for its development. These facts are true for the same reason that a foundation must precede the superstructure; it is that on which the building rests. Faith does not contradict perception, memory, reasoning and the like. It rests on that which they have produced but is not content with it. Faith is that which makes us feel that

we must push beyond the immediate limitations under which these mental powers operate. Faith functions in much the same manner as a sign on a crossroad. Without the sign, to a stranger it is simply an intersection of two roads, that is all, but with the sign "Fifty miles to New York" on the right and "Four hundred and fifty to Pittsburgh" on the left it is more than a cross-road. In a like manner faith takes the results of the other powers of the mind and completes them. The mind is not content to operate in a world of narrow limitations. Imagine how you would feel if it were possible to talk and think only of that which you see at the present moment in the physical world. It is, of course, impossible, because it is entirely too narrow a range for the mind.

Intellectual achievement conveys us so far but it has certain limitations. At this point faith steps in and carries us a step beyond. It, in a sense, completes and rounds out the intellectual development. However, a friendly relation must always be maintained between these two. Otherwise superstition and irrationality would show themselves. For instance, if a person should say that he had faith to believe that a certain drunkard could be reformed it would be rational, because experience has produced many instances to support his belief. Of course, some drunkards have not been reformed but many have been and there

is a possibility that this individual may belong to the latter group. But suppose a person should go to the top of a skyscraper and say he had faith to believe that he could jump off and not receive any injury or imagine a person going into a sick room and taking no precautions but exposing himself in every way possible and at the same time saying, "There is no danger, I have faith to believe that I will not contract the disease, I am immune." These latter would be examples of irrational faith or a better term to apply would be foolishness. Some individuals are restricted in the development of faith because of the limitations of environment over which they have no control. Such persons are not to be censured. But those who are not forced to a narrow environment, or those who disregard a possible experience, or those who misinterpret an experience are to be censured. Real faith is that which is built on the experiences of the individual and accords as far as it can with them. It is rational, involving the higher powers of the mind for its development.

Differences in faith are to be expected just as we look for dissimilarities with respect to other mental powers. This condition does not disprove faith but rather strengthens our belief in it. It also confirms the fact that it comes primarily from within and not from without. It emphasizes the

fact that faith is built on experience and the interpretation of it. Memory differs as experiences differ; so it is with faith. Even tho the environmental conditions may be the same, we find differences which are caused by interpretations which are not similar. On the other hand, we expect and do find numerous points of agreement in regard to faith. This agreement increases as the environments and the mental temperaments compared become more nearly the same.

Faith is closely related to the ideals which one has in life. The two are interwoven and are often hard to separate. Ideals in many instances are closely related to the world of action but faith even here makes itself felt. Ideals in some cases are further removed from actual conditions, but these again could not exist long, if faith was to be taken away. Both faith and ideals are dependent upon experience on the one side and the personality of the individual on the other, so it is natural that there should be a relationship between them.

Errors occur in connection with faith just as they do in connection with the other mental powers. These, however, are not any more numerous here than in other fields, and their causes are much the same. Limitations of environment which the individual could have removed had he desired to do so must be classed as errors. An individual

who has failed to acquire as wide an experience for the upbuilding of faith as was in his power to acquire is at fault. Lack of mental powers such as perception, memory, reasoning, imagination and the like, which are necessary for the development of faith, must be classed as errors if it was in the power of the individual to avoid the deficiency. Certain individuals have natural imperfections over which they have no control, these cannot be looked upon as errors. Cultivating the best and as many friendships as possible is an aid in the upbuilding of faith which no one can afford to overlook.

Faith is closely related to action. It must precede actions of a conscious sort if they are to be definite and determined. The two are not separate but in a sense the relationship is reciprocal. Faith which has expressed itself in action is not content to remain the same but when a second opportunity is presented it can make itself felt in stronger terms; it has grown. Faith is exercised and made stronger by casting its light on the pathway before one and thereby influencing action. An ideal is an objective toward which we try to move but faith is the light which not only enables us to see the ups and downs of the path but also gives strength and confidence to our step. It is an ever-present friend whose encouragement is always with us. Without this companion, we would

be weak and helpless. Faith is necessary if consistency of action is to be maintained and faith must make itself felt in the world of action, if it is to live.

